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PHILLIS WHEATLEY.

BY E. IDA WILLIAMS.

The above is not a familiar name to the present generation. But few even know that such a person ever lived. And yet a brief sketch of her can but interest the readers of the **AFRICAN REPOSITORY**.

Phillis Wheatley was born in Africa about the year 1750; and when a mere child she was brought to this country and sold to one John Wheatley, a wealthy merchant of Boston. Being of tender age, and suffering from her long sea-voyage and a change of climate, she greatly needed a true, sympathizing friend. This she found in the person of Mrs. Wheatley, who kindly ministered to her wants while her daughter undertook her education; and the progress she made under the instructions given in her master's family, was astonishing. In fifteen months after her arrival, she acquired a knowledge of the English language, which enabled her to read with ease and propriety any portion of the Holy Scriptures. Her fondness for study, and the surprising precocity she evinced, caused the family to feel proud of their little protégé, and to take pleasure in introducing her to their neighbors and friends. At length she became an object of general interest, especially to certain literary characters of Boston, who generously kept her in full supply of needed books for the prosecution of studies, and the cultivation of her mind. Yet, notwithstanding the many attentions shown her, she retained the innate modesty natural to her, never presuming upon the kindness of her many friends.

She had a talent for poetry, which manifested itself before she had reached the age of fourteen, in a translation from

Ovid's fables, and which was gratifying to herself and creditable to her reputation.

In the year 1773, while yet in her teens, she was advised by her physician to try a sea-voyage for the restoration of her health, which had become quite enfeebled by her close attention to study. Accordingly, under the protection of Mr. Wheatley's son, she sailed for London, where, her literary fame having gone before her, she was received with marked respect and consideration. During her sojourn in England she was induced to publish a collection of her poems under the patronage of the Countess of Huntingdon, which she entitled, "Poems on various subjects, religious and moral," and gracefully dedicated as follows :

"To the Right Honorable, the Countess of Huntingdon, the following poems are most respectfully inscribed by her much obliged, very humble and devoted servant,
 PHILLIS WHEATLEY."

Accompanying this little volume appears a paper signed by some of the leading men of Boston, certifying that to the best of their knowledge and belief these poems were written by Phillis, a young negro girl who was brought from Africa an uncultivated barbarian, and had been ever since her arrival, and at the time of her writing, a slave in one of the first families in their city. This paper was signed by His Excellency, Thomas Hutchinson, Governor of Massachusetts; Hon. Andrew Oliver, Lieutenant Governor; and others.

The following are extracts from her poems, which should be read with due regard to the time and circumstances in which they were written in order properly to appreciate their merit, and pass judgment upon the ability and character of their author.

"AMERICA."

"T'was mercy brought me from my Pagan land,
 Taught my benighted soul to understand
 That there's a God, that there's a Saviour too;
 Once I redemption neither sought nor knew.
 Some view our sable race with scornful eye,
 Their color is a diabolic die;
 Remember, Christians, negroes black as Cain
 May be refined and join the angelic train."

“HYMN TO THE MORNING.”

“Attend my lays, ye ever honored nine,
Assist my labors, and my strains refine;
In smoothest numbers pour the notes along,
For bright Aurora now demands my song.

“Aurora, hail! and all the thousand dies,
Which deck thy progress through the vaulted skies;
The morn awakes, and wide extends her rays,
On every leaf the gentle zephyr plays;
Harmonious lays, the feather'd race resume,
Dart the bright eye, and shake the painted plume.

“See in the East the illustrious king of day!
His rising radiance drives the shades away,
But oh! I feel his fervid beams too strong,
And, scarce begun, conclude th' abortive song.”

“IMAGINATION.”

“Though winter frowns, to fancy's raptured eyes,
The fields may flourish, and gay scenes arise;
The frozen deeps may break their iron bands,
And bid their waters murmur o'er the sands;
Fair Flora may resume her fragrant reign,
And with her flowery riches deck the plain;
Sylvanus may diffuse his honors round,
And all the forest may with leaves be crowned;
Showers may descend, and dews their gems disclose,
And nectar sparkle on the blooming rose.”

“LINES ON THE DEATH OF DR. SEWELL.”

“Lo, here a man redeemed by Jesus' blood,
A sinner once, but now a saint with God;
Behold, ye rich, ye poor, ye fools, ye wise,
Nor let his monument your hearts surprise:
He sought the paths of piety and truth,
By these made happy from his early youth.
In blooming years that grace divine he felt
Which rescues sinners from the chains of guilt.
Mourn him, ye indigent whom he hath fed,
And henceforth seek, like him, for living bread,
E'en Christ, the bread descending from above,
And ask an interest in His saving love.
Mourn him, ye youth, to whom he oft has told
God's gracious wonders from the times of old.
I, too, have cause this mighty loss to mourn,
For he, my monitor will not return.
Oh, when shall we to his blest state arrive?
When the same graces in our bosoms shine?”

In the midst of the attentions bestowed upon her by her European friends, which she duly appreciated, though with her usual modest reserve, she received intelligence that Mrs. Wheatley was sick; and, following the dictates of her dutiful heart, she hastened home to care for her, as far as she could, as her kind mistress had cared for her. And she was blessed with the privilege of faithfully ministering to her wants during her illness, which terminated in death. The next year Mr. Wheatley also died. Thus deprived of her first and best friends on earth, poor and disconsolate, she was subsequently led to accept an offer of marriage from a colored man by the name of William Peters, which proved to be an unhappy connection. He was unworthy of her; and after suffering some years from poverty, family cares, and declining health, December 5, 1794, she died, at the age of about forty years, leaving three children.

THE AFRICAN IN THE UNITED STATES.

HIS PRESENT POSITION, HIS FUTURE COURSE, AND HIS ULTIMATE DESTINY.

Such is the title of an elaborate article in the *Southern Review* for January, 1874, by Maj. John M. Orr, of Leesburg, Virginia, in which is discussed, *first*, the policy of permanent stay in the United States of the African or "colored American;" of his claim to absolute equality and joint sovereignty, and the inseparable ingredients thereof; and, *second*, the policy of a temporary residence here, with the sole purpose of acquiring substance and of perfecting scholastic and civil education, preparatory to the fixed ultimate object of the establishment of a separate nationality in another locality—Africa—in which he will be voluntarily, gradually, and finally gathered in process of years.

The choice between these two courses is with *him, and him alone*. He must determine it, not upon impulse, sentiment, prejudice, false pride, timidity, nor mere conjecture, but upon sound and mature consideration of *facts* gathered from the past and present history of himself and of the rest of mankind.

The following extracts merit the thoughtful consideration

of every member of the two races of the human family which now stand face to face in this country:

Let us consider the position of Africa *numerically*:

By the census returns of 1870 we find that the aggregate population of the whole United States in 1870 was 38,558,371, of whom there were: Whites, 33,589,377; Africans, 4,880,009; Chinese, 63,199; Japanese, 55; Indians, 25,731. This includes only the civilized Indians, the census not having been taken among the others.

An analysis of the census returns of 1870 will show us the *proportion in numbers* of the whites to the Africans in the whole of the United States, and in the principal divisions thereof, as follows, viz:

In the whole United States there were, in 1870, 7 whites to 1 African.

In the States and Territories not recently slave-holding, 70.71 whites to 1 African.

In the States and District of Columbia, late slave-holding, 2.09 whites to 1 African.

In the New England States, 108.96 whites to 1 African; Middle States, 58.51 whites to 1 African; Western States, 71.62 whites to 1 African; Pacific States, 126.88 whites to 1 African; Territories, 198.78 whites to 1 African; cotton and sugar States, 1.37 whites to 1 African; District of Columbia, 2.03 whites to 1 African; Alabama, 1.1 white to 1 African; Arkansas, 2.96 whites to 1 African; Florida, 1.04 white to 1 African; Georgia, 1.12 white to 1 African; Louisiana, 1 white to 1.06 African; Mississippi, 1 white to 1.16 African; South Carolina, 1 white to 1.45 African; Tennessee, 2.90 whites to 1 African; Texas, 2.23 whites to 1 African.

The census returns of 1870 also show us something of the *increase*, or rather of the *rates* of increase of the two races:

The *increase* of the *white* population in the *whole United States* from 1820 to 1830 was 2,675,212, or 34.02 per cent. of the white population of 1820.

From 1830 to 1840 it was 3,658,437, or 34.71 per cent. of the white population of 1830.

From 1840 to 1850 it was 5,357,263, or 37.73 per cent. of the white population of 1840.

From 1850 to 1860 it was 7,369,460, or 37.69 per cent. of the white population of 1850.

From 1860 to 1870 it was 6,666,840, or 24.76 per cent. of the white population of 1860.

The falling off in the last decade being attributable to the unusual mortality of four years of war, and to the check of immigration by reason of war.

The *increase* of the *African* population in the *whole United States* from 1820 to 1830 was 556,986, or 31.44 per cent. of the African population of 1820.

From 1830 to 1840 it was 545,006, or 22.32 per cent. of the African population of 1830.

From 1840 to 1850 it was 765,160, or 26.62 per cent. of the African population of 1840.

From 1850 to 1860 it was 803,022, or 22.07 per cent. of the African population of 1850.

From 1860 to 1870 it was 438,171, or 9.86 per cent. of the African population of 1860.

Thus we see that, though there may be an actual increase of the African population, yet their *rate* of increase has, with the exception of one decade, steadily fallen off, and that in the last decade, though the African was not exposed to the casualties of war, his rate of increase fell off from 22.07 per cent. to less than 10 per cent.; and in the fifty years, from 1820 to 1870, the *rate* fell off from 31.44 to less than 10 per cent.; while the rate of increase of the whites becomes steadily greater in each decade except the last, during which last there were the extraordinary causes from war for a diminution, which diminution is itself less than that of the African in the same decade.

The *white* population of the *slave-holding* region increased from 1820 to 1830, 832,090, or 29.38 per cent. of 1820.

From 1830 to 1840 969,093, or 26.45 per cent. of 1830.

From 1840 to 1850 1,589,677, or 34.48 per cent. of 1840.

From 1850 to 1860 1,776,004, or 28.33 per cent. of 1850.

From 1860 to 1870 1,467,043, or 18.35 per cent. of 1860.

Showing a steady rise of the *rate* of increase from 1830 to 1860, though the admission of Texas gave an unusual advance in 1840 to 1850. This also shows, even in the war decade, a *rate* of increase greater than that of the African.

The *African* population in the *slave-holding* region increased from 1820 to 1830 534,304, or 32.31 per cent. of 1820.

From 1830 to 1840 514,945, or 23.50 per cent. of 1830.

From 1840 to 1850 739,748, or 27.37 per cent. of 1840.

From 1850 to 1860 774,376, or 22.49 per cent. of 1850.

From 1860 to 1870 but 322,268, or 7.44 per cent. of 1860.

The *African* population in the *non-slave-holding* region increased from 1820 to 1830 22,682, or 10.71 per cent. of 1820.

From 1830 to 1840 30,564, or 21.63 per cent. of 1830.

From 1840 to 1850 24,914, or 14.51 per cent. of 1840.

From 1850 to 1860 29,641, or 15.07 per cent. of 1850.

From 1860 to 1870 114,911, or 50.97 per cent. of 1860.

The African *rate* of increase was—

	In New England.	In the Middle States.
From 1820 to 1830	2.16 per cent.	15.63 per cent.
From 1830 to 1840	5.97 per cent.	15.24 per cent.
From 1840 to 1850	1.60 per cent.	5.91 per cent.
From 1850 to 1860	7.34 per cent.	3.59 per cent.
From 1860 to 1870	28.30 per cent.	12.75 per cent.

The last two decades being affected by the increase of fugitives from 1850 to 1860, and the migration from the South after 1861, and in the others by the ordinary elements of births and deaths.

The falling off of African increase in the slave-holding region, and the large growth of African increase in the non-slave-holding region, between 1860 and 1870, is, no doubt, partly owing to the *migration* from the South after emancipation; but if we take 85,000, (the excess of the growth from 1860 to 1870 over that from 1850 to 1860 in the free States,) and credit this 85,000 to the South, and add it to 322,268, the increase there between 1860 and 1870, we still have but 407,268 as the total increase of the African in the slave-holding States in the last decade, or a little more than half his increase in the decade of 1850 to 1860, a falling off of nearly 50 per cent. in that decade.

An analysis of the African population in any subdivision of the slave-holding region cannot be made, as that class of the population fluctuated there from causes other than those of births and deaths.

To the increment of the native white population of the United States must be added (or at least taken into consideration) the steadily increasing white immigration from Europe, a source of increase not possessed by the African.

The foreign *born* population of the United States increased from 1850 to 1860 1,894,095, and from 1860 to 1870 1,428,532, in spite of the check to immigration by reason of the war.

This shows us that an addition to the white race is made every ten years from abroad equal to nearly one-half of the *entire* African population in the United States; and the African rate falling off, and that of immigration growing greater, it will not be long before every ten years will put in the country a reinforcement to the whites from this source equal to the whole African population of the United States.

The examination of the census of 1870 also shows us that while there *may* now be some annual gross increase of the Africans, the *rate* of increase, always less than that of the whites, has steadily declined, while theirs has as steadily risen. That this decline in the African rate has become fearfully greater

in the last decade, during which the emancipation took place, than before, whatever the causes; and that if this continue, and the decline be not checked, the rate of increase will lessen until it change to a growing rate of *decrease*. That if the facts exhibited by the census, as existing from 1860 to 1870, continue to show the law of the period, the African race will go on to extinction, unless saved by the removal of the causes of decline.

Thus much by way of comparison of *numbers* and *growth*. Now consider the position of the African:—

Financially. By the census of 1870 we find that the aggregate value of property of all descriptions in the United States was, in 1870, \$30,068,518,507. If this were distributed according to numbers, the whites would have seven-eighths, and the Africans one-eighth; but we all know well that there is no such proportionate distribution of wealth.

Ten dollars a head for every man, woman, and child of the Africans will not be an under estimate of the shares they hold, (if you think it too low, fix your own figure and run it out.) This would put the aggregate wealth of the entire African population of the United States at \$48,800,090, and that of the whites at \$30,019,717,917. This disparity is probably still greater. This would be about \$895 per each white man, woman, and child—\$895 to \$10—thirty thousand millions to forty-eight millions; or the whites could lay down nearly \$600 for every \$1 which the African could produce.

Besides this, the property of the whites is chiefly of that description which is constantly appreciating, while that of the African is not of that sort.

Let us consider the position of the African in respect to

Education. We will say nothing as to native capacity, as that would be begging, for one side or the other, a most contested question. But under the head of education we must include general information, knowledge of letters, of arts and sciences, etc.; mental discipline, development of the intellect, of the powers of reasoning, of discrimination, of analysis, of construction, habits of perseverance and attention, memory, judgment, and taste. *Training* is part of education; training in the operations and habits of business; in thrift, economy, self-denial, industry: in respect for the sacredness of contracts and obligations; in looking beyond the wants and gratifications of the present moment; training in executive and administrative capacity, and in the arts of skilled labor; and in the subordination of the sensuous to the intellectual and the moral.

In all the acquired qualifications for success in the contest

and competition of life no one, not even an intelligent African himself, can hesitate to say that, compared with his rivals and competitors, the African is as yet immeasurably inferior.

What is the position of the African in regard to the

Avocations by which men obtain a livelihood, or wealth.

It cannot be controverted that the business pursuits, the skill, training, and experience of the Africans, as a class, are as yet limited to the manual labor of the field, etc., or to the lowest grades of mechanic arts; and in these the whites, native or foreign, are at least his equals, if not his superiors.

Locality. The African, in the free States and Territories, is lost, and is practically ignored amid the overwhelming numbers of the whites about him, being from fifty or two hundred to his one. His color is chiefly concentrated in the late slaveholding States. Even there, in his stronghold, the whites outnumber him more than two to one.

The cotton and sugar raising States are his principal residence, and even there the whites outnumber him by over one-third. In but three States is he in a majority, and in one of those it is but .06, in another but .16, and in the other but .45—perhaps not even this upon a comparison of *male* numbers.

By the rates of increase, as shown by the preceding figures, this slight preponderance, if not already lost, bids fair to disappear through his declining rate, and the more rapid progression of white numbers.

These data being based on figures accessible to all, or on facts within the experience of all, it is in the power of any man to test their accuracy, and if they be found in any degree erroneous, to correct them; but, though liable to some arithmetical errors, they will not be found materially out of the way, if at all.

Assuming with confidence their close approximation to accuracy, let us by them review fairly the position of the African, his difficulties and resources, as he steps into the arena of life, and of competition, as self-dependent and equal.

The African, like the white apprentice, or the son of the poor man, at twenty-one, has now to enter the lists and contend for his own living; has to win for himself everything he may get, from the barest necessaries to the highest luxuries.

In this struggle his white competitors outnumber him in a proportion which he can never reduce, which is constantly increasing against him from causes which it is utterly beyond *his* power to counterbalance.

In the whole Union they are seven to his one. In those

divisions which were most hostile to slavery they are from fifty to two hundred to his one. In all the South taken together they are double his force, and in the States where he is strongest, they are in reality numerically equal to him, and this equality he is losing, as the balance of numbers is everywhere growing rapidly against him.

At the risk of being wearisome through repetition, the reader's attention is called to the *facts* disclosed by the census returns of 1870: 1st. That the *rate of increase* of the whites, (or the per centage of increase in each decade on the population of its immediate predecessor,) from 1820 to 1860, has steadily risen in all the Union and its subdivisions. 2d. That the like rate of the African for the like period, in all the Union and its subdivisions, has lessened. 3d. That the falling off of this per centage in the war decade was far less among the whites than among the Africans, though the one was, and the other was not, exposed to the casualties and checks of war. 4th. That this per centage of increase of the African has been greater from 1820 to 1860 in the slave-holding than in the non-slave-holding States, and has been lower in New England than in the aggregate free States. 5th. That the decline of the African *rate of increase* has been wonderfully more rapid in the war and emancipation decade of 1860 to 1870 than in those other decades in which most of the race were in slavery, a decline which, if not checked, foreshadows ultimate extinction. 6th. That the numbers of the whites everywhere have increased in more rapid *progression* than have those of the African—a progression which will continue with *constantly accelerated rapidity*. These facts are only referred to, without any attempt to suggest a conjecture as to the causes.

Although thus inferior in numerical strength and growth, has the African those *elements of power*, innate or extrinsic, which often enable the few to dominate over the many, and to force success from adverse circumstances?

On the contrary, the nation, the soil, and the wealth are all in the hands of his antagonists. The education, the knowledge, the skill, the experience, the trained habits of mind and body, the connections with the rest of the world, the habituation to command, the acquired capacities—in short, all the indispensable advantages are with them, and not with him.

Not only is he thus entering naked into competition, as an equal, with a race whose numbers surround him, as the sea surrounds the sand-bar, which the rising tide threatens to engulf—a race who possess every extrinsic advantage; but it is with the Anglo-Saxons, the ruling race of the world, even amid their own color—a race, with their powers and desires

intensified by the special circumstances of this country—a race, surpassing in all the elements of domination and success, equalled by none on the globe in energy, intellect, courage, determination, shrewdness, avidity, pride, and impatience of superiority in any, and of equality in most.

These are yearly reinforced by a yet more formidable competitor to the African, who, like the native American, excels him in his own specialty of manual labor. This is the foreign immigrant, whose first foothold in the country is on the labor level which the African occupies, whose first employments are in those avocations to which alone he is as yet adapted and habituated, and which are his sole dependence. These immigrants recognize him at once as their immediate rival, and look with peculiar jealousy upon him. Whenever they have come into contact with him, they have rooted the African out of those branches of work which were peculiarly his own.

Years ago, in the northern cities, towns, and villages, the waiters, the porters, the barbers, the hackmen, the ostlers, the coal heavers, etc., etc., were all Africans; now they are all white, and chiefly foreign. Since the emancipation the tide has been inclining southward slowly; it would be more rapid but for the lingering preference which the Southern white has for the service of the color to which life-long habit and association have attached him. * * * * *

The Creator never intended that five millions of his human creatures, who are *possessed, as the African is, of the capability for civilization*, shall go to useless waste, or sink into extinction, if they will accept, and do not reject, the mission and the work He has allotted them, and the home He has provided as their own by inheritance.

What is that mission? what is the work before him?

It is no cant to say that the African in the United States has "a mission," a great and glorious destiny, one which may well stir the heart, nerve the strength, and tax the powers of the mighty—one which may well fill the measure of aspirations felt by the grandest and the loftiest ambition. The mission of the African in the United States is to *civilize a continent, and to redeem an entire race from heathenism to Christianity*, a work for which he, and he alone, is the fittest agent.

To this end he has been rescued from the savage life by the only means through which he could have been placed in contact with Christian civilization, and in the only condition in which it was, humanly speaking, possible for him to remain in that contact. In that condition of slavery he was in process of education. When the fit time arrived that condition of slavery was ended, at the first moment in the

history of the country at which it was possible to give him, as a free man, the protection of organic laws, and of the national power.

This stage of his education being passed, he has been advanced to a higher grade, but still he is only in the process of being educated up to that point when he will be imbued with the powers, internal and external, intellectual and moral, needful, to make him, not a despot, but a citizen of a free, separate, and self-governing nation of his own.

He is placed in the most favorable of all conditions of acquiring those capabilities essential to the discharge of the duties of the citizen, or of the statesmen of a true republic, by the example, the instruction, the counsel of and contact with the people of this land; instruction which can be given and received freely and fully only in a condition of peace and good feeling, and which can be available only by the practice of the principles of good citizenship.

It is no part of the scheme contemplated by this paper that there should be forced emigration; but, estimating the native good sense of the African, his perception of his own interests, and the impulses which will operate on him, by the same standard as those of mankind generally, we believe that conscious of the barriers to his success here, his race, when thus prepared, will do as *our* forefathers did—that is, from time to time, voluntarily leave an unfriendly soil, where they are overshadowed and confined, and, in greater or lesser masses, recross the Atlantic to the shores of Africa, to build up there in their native land a mighty empire of their own, the corner-stone of which has been laid, the pioneer work of which has been done already; an empire ruled by themselves, which shall be the centre from which the rays of light of Christian civilization shall pierce the thick blackness of darkness which has brooded over Africa since the deluge, and shall in time spread over it those arts of peace which shall conquer to the human family this vast section of itself, which for uncounted ages has been lost to it for any purpose of good.

This is no mere romance of the imagination, no dream of a fanciful enthusiasm. It is as practical and as practicable as any of the transactions of life which require ability, courage, will, and energy to ensure success. Enterprises like it are common to the history of the whites of this country for the last two or three centuries, never more common than at the present day.

The *way* is open, easily travelled; for by steam and modern charts the continent of Africa is, in point of time, cost and safety of transit, hardly one-tenth as far from America as America was from Europe less than a century ago. Already

there are highways of commerce established between Africa and America and elsewhere. These will multiply promptly in frequency and convenience, as the emigration to Africa shall increase the production and trade of that land and the travel to and fro. An established emigration would at once inaugurate and sustain a permanent line of steamers.

The *hardships and dangers* of such emigration would be light compared with those attending the settlement of America by the whites, aided as the emigrants would be by the knowledge, the weapons, and the appliances of the present time, so far superior to those which were in the reach of *our* ancestors.

The *climate* of the Coast of Africa is far less hostile to the African of this country than were the seaboard of South America, or "stern New England's rockbound Coast," or the shores of the Gulf of Mexico, and the banks of the Mississippi, to the pioneer whites; while the vast and rich interior of Africa is as healthy as any country on the globe.

The *natives* to be encountered are no such race of heroic warriors as those who, for over two centuries, have fought the whites for this continent, inch by inch over its length and breadth, and whom no effort can incorporate into the nation. The aborigines of Africa are capable of civilization, and there is no difference of race, color, or origin to be a bar to their becoming added to and blended with the nation more or less as it extends.

The *soil, production, and resources* of Africa furnish the materials for subsistence and for valuable commerce *at once*, ready at hand for immediate use, with no visible limit to their increase by art.

The *Government of the United States* can subsidize the ship lines in aid of trade and commerce; while, by its *defensive* alliance, it will insure to the nation in its infancy and weakness an absolute safety from all foreign interference with its independence and rights.

The *beginning* can be made *now*. There are at least 100,000 here now fit to be pioneers, hunters, settlers, farmers, merchants, &c. Were an appreciable number of these to go, they would blaze the way; would lay forever the bugbear ghost of danger and of strangeness; would invite yet larger numbers to follow; and, beginning with a thread, they would in time draw up the cable.

The wealth and the continent are there, the emigrants are here; and this is but the reproduction of the history of our own land and of its white race. The African claims equality with the white in all that constitutes a man. He says that he, too, can do "all that doth become 'a man.'" Here, then, is his golden opportunity to show it.

The *only* point in doubt is whether the African has the needful pluck and energy; whether he will recognize his destiny, will be equal to the occasion, will rise to its level, will consent to the work, will accept the task of preparation, and the dangers and hardships of its accomplishment; whether he will leave the flesh-pots of Egypt for the sovereignty of Canaan; whether he will, *or can*, appreciate the greatness of his future, and resolve to enter the promised land and on the work before him; whether he will make these purposes the great aim and object of his life; and whether, ultimately leading the way, he will draw after him the scattered fragments of his race now on this side of the Atlantic, who will in time be, like him, pressed upon and overlaid by the advancing swell of the white peoples; whether it is in him to lift his eyes from the square inch of the present, and to look abroad at the vast space and glorious promise within the limits of its horizon, and to realize the boundless expanse beyond his actual vision, but no less real and visible to calm and practical minds.

We do, in all sincerity, believe that the great Ruler of nature and of nations has thus marked out the course and mission of the African race on this continent. That for this He suffered them to be brought here, and permitted their slavery to exist, as the protecting matrix of the race. For this He allowed their bonds to be shattered by emancipation, when the ends of slavery had been accomplished. For this He offers to the African the noblest opportunity for every requisite training, with the intent that he shall return to his native home an enlightened, educated, civilized Christian, equal in mind and morals, as he is physically, to the task of building up and of maintaining a republic in Africa—the daughter and rival of our own—peopled and ruled by Africans only; strong, to command safety and success; just, to secure confidence and respect; which shall diffuse itself over that continent, and redeem it to light, and life, and humanity. For this he has hedged in the way of the African by barriers and difficulties which he can neither surmount nor escape from by any other course.

Let every man who has brains, or one particle of philanthropy in his soul, lay aside his prejudices, and bring to the consideration of this momentous subject his best thoughts, and his ripest knowledge. Let him lay aside, especially, all the prejudices of race, and color, and all the feeling of past wrongs, and bring to the great problem of the African in this country a sublime purpose, bent on the best interest of his species. Let him act as a man dealing with men—with men who have a place in the world, and who must leave their impress on the history of mankind. Let him remember that we must either work with, or else succumb to, the stern logic

of facts and natural law. Let him, above all, look to that Divine Providence for guidance, without whose aid the schemes of men are as certain to fail as those of mice, and are, moreover, infinitely more fearful in their failure.

Should, however, the African or colored American refuse to adopt these views—should he resolve to stay and make the attempt to become part and parcel of this concrete nationality, as does the European immigrants—yet with all his confidence of success, he must admit the *possibility* (however remote) of failure in such a contest. Would it not then be wise in him—and is it not the duty of his leaders and advisers to urge it upon him—to put out an anchor to windward, by providing a refuge, a place of retreat on the shores of Africa—a settlement or nation sufficiently extended and confirmed, to be able to receive him and his into a place of his own—an independent Republic of his own color, in the event of his breaking down here—or should the pressure here prove so great as to render his longer stay doubtful, or dangerous, disastrous, or at least not hopeful?

To this end encouragement should be given to as many as may now desire to better themselves, and will go as pioneers—who, beginning with Liberia in its present status, may expand it to a wider empire, besides securing their own fame and fortune.

Is the race incapable of producing a Columbus, a Vasca or a Cabot, a Raleigh or John Smith, a Barth or Livingstone, a Clarke, a Boone or a Carson?

Surely among the 5,000,000, aspiring to equality and sovereignty here, there must be many who yearn for better things—who can recognize the open way to them—who have the courage, the intelligence, the manhood of the enterprise to appreciate and avail themselves of the opening, and to make this beginning. So that should the result here, *by any possibility*, be adverse to the hopes of the African, he may have ready a *home* to fall back upon, where all that is reasonable in these hopes *can* be certainly realized beyond all danger of disappointment, where **he and his** can become what they cannot (even if unopposed) under the overshadowing rivalry and competition of a more powerful people, from whom they cannot cease to be different, save by the sacrifice of their own identity, or existence—a *home* where the African *as such* can do *his own* devoir in the list of life—can inscribe in letters of light *his own* page on the world's record—can give to the negro race a name, and a renown which will be *all its own*, and which will win for it the blessings, and command the respect of mankind.

Strange and curious would it be to the thinker of future centuries, if a negro nation, taking note of the defects and of the sources of weakness and failure in *our* Government, were to steer

clear of these dangers—and taking up, as Liberia has, the vexed experiment of popular self-government, were to be the one people, in all the history of nations, who carried it on to success, and solved the problem of the feasibility of a permanent and true Republic, which never degenerated into anarchy, monarchy, or oligarchy.

Yet the prospect for Liberia becoming a continental power and depository of human freedom is far brighter, apparently, than was that of these “colonies” in the first half century of their settlement, (leaving out any supposed disparity in the races.) So let this Republic be sustained and extended, and thus give to liberty the benefit of two, instead of but one, experimental test.

MISSION WORK IN WEST AFRICA.

We have been deeply interested in the perusal of an article headed “Recollections of Mission Work in Africa,” published in the *United Presbyterian Magazine*, of Edinburgh, for July. The writer, James Irvine Esq., is one of the princely merchants of Liverpool, who, by the influence of a Christian commercial intercourse with the people of West Africa, are doing so much to promote civilization in that country. Mr. Irvine, we learn, has resided on the Coast, and writes, therefore, from an intelligent experience.

Let me briefly describe the daily work of the missionary. In a land not yet favored by the electric telegraph and the morning newspaper, and in a country where it is daylight from six in the morning till six in the evening all the year round, things move on with wonderful regularity and seeming ease; and so it is with the daily life of the missionary, unless some great question be afoot, some life to be saved, risked by “man’s inhumanity to man,” or some twin to be rescued from the cruel death to which it has been doomed by its own mother, or unless one or other of the European agents have to be nursed by those noble ladies who to their regular duties add often the care of the Englishman when he most needs care; unless one or more such duty have disturbed the missionary, the even tenor of his way is rarely broken. He rises at six; he breakfasts at half-past seven; he has family prayers, surrounded by from six to twenty children, some of them not seldom picked literally from the ashes, to be reared thereafter with parental care; he goes to school to teach in the forenoon, or he visits the natives in their houses, never leaving without speaking a word for the Master whom he serves, the Father whom he adores. He dines at one. The afternoon is

rarely given to rest; it is consumed by some duty imperatively demanding attention, not necessarily of a ministerial character, as it may be one of the natives wants some trade dispute settled, or some directions required to be given for the due protection of his own dwelling from the innumerable causes which so rapidly destroy everything animate or inanimate. He has tea at five, seldom alone, for his countrymen generally find their steps leading them in that direction after their business visits in town. He has family prayers again at eight, and all are in bed by half-past nine. And so runs the tale of their lives. Does it sound smooth and uneventful? It may, and it may be unnoticed by the world, uncared for and unprayed for by ourselves, but a missionary's life is the grandest thing out of heaven.

Let us look just for a moment at what our missionaries have done in the short space of a quarter of a century; and in doing so, let me give also due praise to commerce, which in everything, except dispensing the curse of rum over the length and breadth of the land, has been a great power on the side of—I will not say righteousness, but I will say, on the side of civilization. It is too much the custom to claim the progress of such a place as Old Calabar to the powers of commerce. I admit that it has been a great help to progress, but I distinctly claim the credit for the missionary, his teaching, and above all his life. Twenty-five years ago Old Calabar, still reeking with the pollutions of the foreign slave-trade, was literally the home of every unclean power in man and in nature. Now, it is not a paradise, it is many generations removed from both perfect light and perfect liberty; but compared with what it was then, and compared with other stations where commerce has been, but where the missionary has not, it is civilization itself. Let me notice a few details; and in doing so, need I go beyond the simple mention of the fact that the Bible is now printed and sold for a small sum, which all can pay, to prove that every farthing of money given, every dear precious life laid down for Christ, has not been done in vain? Then, although I cannot name conversions in thousands, they can be named in hundreds, many already having crossed the flood, while others are left to bear their testimony for a little longer, and bearing it nobly in spite of oppositions, of fines, and of the loss of position. I could tell you of a splendid character—the chief of the whole country—leading a blameless life, and while weak in himself, strong in God, and able to resist. I should then have to mention, after his succession to power, a deplorable fall, to be used henceforward as a text for the opponents of missions; and I would wind up my story of his death at an early age with “Christ, nothing but Christ,” on his lips. Is this

nothing, ye opponent? is this nothing, ye wavering? I tell you this is the power breaking the head of the serpent; and it is for this the missionary has lived and has died, and in this has reaped his reward. I could from my own knowledge multiply such brief life histories. I could speak of one but recently dead, when away from his master at the oil fairs, collecting a small congregation around him every night for prayer, and every Sunday for service. I could speak of another, still alive, whose trials and whose triumphs are of the noblest, and who, afraid of the temptation of power and social distinctions to which he is entitled by birth, has relinquished all, and is content to lead a quiet, unobtrusive career.

Before concluding, I would just like to mention where I think an improvement might be made in the manner of conducting our mission operations. I believe, if we could get artisans; say brickmakers, joiners, builders, and so on, whose piety is beyond a doubt, to dedicate themselves to the task of teaching the people in these trades, and whose work would go hand in hand with the teacher and the preacher, a great help would be given to the higher walk of the missionary.

From the New York Evangelist.

ANCIENT ETHIOPIANS AND THEIR SCATTERED DESCENDANTS.

BY REV. WILLIAM WALKER.

How much our missionaries are doing to promote geographical discovery, to give to civilized nations a better knowledge of distant parts of the earth, is testified by the labors of Livingstone and other heroic explorers, many of whom have died on the field. Not less have missionaries done to introduce the Scriptures into all the languages of the earth, and thus scatter everywhere the seed of a true civilization. Still further, missionaries reduce to form barbarous languages, and by their philological inquiries trace the migration of ancient nations, as may be seen by the following from one who was lately a missionary in Africa.—ED. EVAN.

The Ethiopians of the Scriptures are scattered from their ancient dwelling places, some to the southwest and west, to the Gold Coast and to Cape de Verde. Others from Southern Arabia crossed the Straits of Babelmandel, passed through the Lake Regions of Central Africa, and peopled all the southern part of that great peninsula. Do you ask the indications of these lines of migration? Language. The dividing line between the two great families of language begins at the Cameroons mountain in the Gulf of Guinea, extending east to the

Indian Ocean, on about the 5th degree of north latitude. Between these languages there are no discovered affinities, either in the sounds of words or in grammatical structure. But we infer that they are all of the same race, because there is no more diversity in physical appearance than you will find in families and individuals in the same tribe. There is five times the difference between the Duala language in Cameroons, and the Epik in Old Calabar, fifty miles west, that there is between the Duala on the Gulf of Guinea and the Zulu Kapir on the Indian Ocean, twenty-five hundred miles distant.

Hence the importance of a uniform alphabet, so that when these Southern dialects shall be written, one tribe may avail itself of the literature of another.

The governments of the Ethiopians are generally tribal, with a King, or headman, and the old men, or heads of families, for a council. The exceptions are a few kingdoms on the Gold Coast and in Southern Africa; and in those kingdoms the monarch rules in blood.

The religion of Africa is fetishism, or witchcraft, or more familiarly, spiritualism. All sickness and death is from the influence of spirits of evil, or spirits of the wicked dead. The spirits of the good are quiet in their graves. And there are in every community those who communicate with and command these spirits of evil, and send them on errands of death. The spirit sent on a message of death takes the spirit out of a man in the night, (for there as well as here the spirits will not operate in the light,) takes it to a lone place, beats and lacerates it; and when the spirit returns again to the body, the person awakes with the same bruises and lacerations that the spirit endured; and there is the commencement of a sickness unto death.

And this is only one of the numberless modes in which this *inyemba*, or witchcraft, operates. And the witch when found is punished by drowning, by burning, and by every torture that fierce fanaticism can invent. "The dark places of the earth are full of the habitations of cruelty."

A cruel and stupid people, some will say. Yes; all superstition is cruel, and all sin is stupid. But this no more than other forms, and therefore the pen of inspiration has made the terms sinner and fool synonymous. But aside from these superstitions, we find the people neither cruel nor stupid.

There are some standards by which it is considered proper to measure the intellects of men. The one oftenest resorted to, and perhaps the most accurate, is the language spoken by a people. Philologists tell us that the grammatical structure of the Greek language, especially its syntax, indicates the art, the philosophy, and the poetry of the old Greek. They tell us

that the structure of the Latin language, if their history were forgotten, would tell us of the Romans who conquered a universal empire, and have given to the civilized world the foundation of its jurisprudence.

Measuring the tribes on the Equator, and two hundred miles north and south, by the same standard, we find that they have intellect—not the Greek, not the Roman, nor yet the English; because they are a different race, and living in a different climate. But how describe it in a few words?

The nouns are classified, partly by the formation of the plurals, which are formed on the initial syllables of the words.

But the classes of nouns are specially distinguished by the use of qualifying words; as adjectives, adjective pronouns, and pronouns. And in the use of pronouns and adjective pronouns the *alliteral* or euphonic *concord* prevails to a very remarkable extent. All qualifying words agree with the nouns in number. But there is no gender in the language except by the use of the terms *man* and *woman*. The pronoun has no gender, neither does any inconvenience arise from this deficiency.

The Mpongwe verb has as many conjugations as the Hebrew, with about the same varying significations. The moods are not different from the English. It has *nine* tenses, formed by changes on the initial or final syllables, or on both, or by auxiliary verbs.

Every word ends with a vowel sound, and the consequence is a language as smooth as the Italian.

And our popular and scientific writers many of them tell us that the languages of these barbarians are so meager that they cannot converse without the assistance of manual signs. They tell us that their nouns have no number, and their verbs have no conjugations, moods, or tenses. Moreover, they add, "it is a shame for the missionaries to travesty the word of God, the visions of Isaiah, and the logic of Paul, into a language that cannot make known the commonest want, or express the simplest ideas of that very simple people."

But they are safe; because the ignorance of the people who read, is as profound as of those who write.

If any one ask whence came this language? we reply, no one can tell with confidence. Perhaps in the future, when many dialects have been learned and written, philologists may trace it to the rivers of Ethiopia, to the ancient kingdom of Mewe. They will be traced to some common source, though that source be never located.

The language is kept in its present perfection by being spoken with a correctness to which we seldom attain in speaking the English. The mistakes of children in speaking seldom pass without correction. And if there be any title to nobility among

the people, it is conferred by common consent on the person who speaks their language with the greatest eloquence and purity, and can use their proverbs at will. And here is esthetic culture. Here is human thought expressed in human language, and no barbarous jargon; no poverty stricken vocabulary of monosyllables; language meeting all the present wants of the people; with possibilities for all coming requirements.

But the people live within the tropics, where every want is easily supplied. The consequence is that indolence is the rule, and diligence the exception. The vegetable kingdom in its rankness has overmastered humanity, and left the people far in the rear of those inhabiting more temperate climes.

From the Methodist.

AMERICAN METHODISM IN WEST AFRICA.

The oldest mission in connection with the Methodist Episcopal Church of the United States is that in West Africa.

In the first emigration of colored people from this country, which sailed from New York in the ship *Elizabeth*, in February, 1820, to found the colony of Liberia, were a large number of Methodists. And Elijah Johnson, one of the emigrants, a local Methodist preacher, became the leader and saviour of the colony, when in its early struggles its existence was imperiled. He was the bulwark of the Republic in embryo. He ended a course of protracted and energetic labor at his work at an interior mission station in 1849, leaving a son, who, having inherited his talents, has taken a prominent part in the affairs of the Republic. He has been several times Secretary of State, and is now one of the Professors in Liberia College.

Although for several years after the founding of the colony, the Methodists assembled regularly for worship and made efforts for imparting the light of the gospel to the surrounding heathen, no regular mission was established in that country until 1833, when Melville B. Cox, that great pioneer of American Methodist Missions, arrived in Monrovia, under commission from the Missionary Society of the M. E. Church, to found a mission in that country.

Cox labored with unremitting zeal and faithfulness, preaching and teaching incessantly, until nature, exhausted by the debilitating influence of an unhealthy climate, gave way, but not before he had laid the foundation of the Methodist system on that Coast, a system which hitherto has produced some of the brightest intellects in Liberia. No community of any race or nation of the same size, and with no greater advantages, can show a more striking array of talent, ability and culture, than is exhibited in the history of such men as Elijah Johnson,

Francis Burns, Beverly R. Wilson, John W. Roberts, Dr. James M. Moore, Charles A. Pitman, a native African, Samuel Benedict, Stephen A. Benson, H. W. Dennis, and J. J. Roberts, who has been six times elected President of Liberia—men who not only grace the annals of West African Methodism, but who would have made their mark in any part of the world.

These we must regard as the pledges and proofs of future success. They took a leading part in shaping that Christian Commonwealth on that far off and benighted Coast, which has received recognition from the leading nations of the earth. Many of these men have passed away; those who yet live are experiencing the infirmities of years. But we are gratified to learn that they will leave successors behind who are eager to take up the work and push it forward among the countless tribes of the interior. Their children have openings and facilities for advancing the work which they never enjoyed. The entire extinction of the trans-atlantic slave-trade has introduced a new feature into the social and commercial life of the West African tribes for hundreds of miles back. They are now ready and anxious to receive the light of the gospel; and we hold that the dying charge of Cox, ever to be remembered, as well as our success in the past makes it imperative upon the M. E. Church to respond as far and as fast as possible to the urgent calls wafted to us on every breeze from those interesting regions. American Methodism, with its aggressive machinery already located on that Coast, has its share to perform in the great work which is to reclaim those forest-clad mountains, and those flowery fields, and to cool with refreshing rills from the river of life those spiritual deserts—

“Where Afric’s sunny fountains
Roll down their golden sand.”

AFRICAN EXPLORATION—A NEW EXPEDITION.

The full exploration of Africa is only a question of time. Long delayed, and only partially accomplished as yet, it is sure to come. There is a certain class of minds for which its unsolved mysteries possess an irresistible charm, and there is another class of minds not so much bent on solving mysteries as on laboring to elevate a degraded race, and these two classes are really, however unintentionally, acting in concert. There are men in whom individually both these two classes are represented, and this was conspicuously the case in the great pioneer of African exploration—Dr. Livingstone.

The work will be accomplished. There is no doubt of that. An unknown continent sends abroad its challenge to adventurous spirits, and it will be taken up. Commerce and Science

too will be allies in the work. The interests of both are in this matter coincident, and fast on their track (if, as in the case of Livingstone, he does not precede them) will follow the Christian missionary. But how soon will this result—in any case destined ultimately to be reached—come?

It seems like romance, even after all that Dr. Livingstone has achieved, to read of the latest project for African exploration. A vast continent is to be conquered for science and civilization. Its resources, as we learn more and more of them, are found to be grand and extensive. Lakes which are as magnificent as our own, rivers which are capable of being made the channels of a vast commerce, fertility of soil and beauty of landscape, which as described to us seem rather ideal than actual.—all this we are assured of already, and our curiosity only rendered more inquisitive by what we know. But to accomplish the task from which so many have shrunk, and in which so many noble spirits have fallen, we have—not national expeditions, not explorers fitted out and sustained at national expense, or the expense of learned and wealthy societies—but a combination, representing the journalistic enterprise of two nations separated by the ocean, a combination which asks no favors of the State, calls for no general contributions, but assumes to itself the whole burden, and of course the whole glory, of an enterprise that can scarcely fail to make its mark upon the world's history.

The facts of the case are stated in the "London Daily Telegraph" of July 4th, a journal which claims to have the widest circulation of any paper in London. It says:

"We are in a position this morning to announce that arrangements have been concluded between the proprietors of 'The Daily Telegraph' and Mr. Bennett, proprietor of 'The New York Herald,' under which an expedition will at once be dispatched to Africa with the object of investigating and reporting upon the haunts of the slave-traders; of pursuing to fulfilment the magnificent discoveries of the great explorer, Dr. Livingstone, and of completing, if possible, the remaining problems of Central African geography. This expedition has been undertaken by, and will be under the sole command of, Henry M. Stanley, whose successful journey in search of Livingstone, and upon the suggestion and at the charge of the proprietor of 'The New York Herald,' was the means of securing the illustrious traveller, and secured to science the fruit of his researches, while it enabled our distinguished countryman to prosecute his latest investigations. Mr. Stanley will in a short time leave England fully equipped with boats, arms, stores, and all the provision necessary for a thorough and protracted African expedition. Commissioned by 'The Daily Tele-

graph' and 'The New York Herald' in concert, he will represent the two nations whose common interest in the regeneration of Africa was so well illustrated when the lost English explorer was rediscovered by the energetic American correspondent. In that memorable journey Mr. Stanley displayed the best qualities of an African traveller; and with no inconsiderable resources at his disposal to reinforce his own complete acquaintance with the conditions of African travel, it may be hoped that very important results will accrue from this undertaking to the advantage of science, humanity, and civilization."

The enterprise will not merely be creditable to the two journals, by which in concert it is undertaken, but it will command the respect and confidence so well earned by what Mr. Stanley has accomplished under the "New York Herald." The world will be curious to know not only how an enterprise of this kind will succeed, but what it can accomplish in the interests of science and humanity. Africa only waits to become known, to invite to itself the commercial and industrial enterprise of various nations. Its native products, its vast extent, its wonderful capabilities of production, will all combine to make it a field which the competitive enterprise of the world will eagerly seek. The horrible slave-trade of the East Coast, which, we regret to say, still continues, notwithstanding earnest and well-meant efforts to suppress it, cannot long survive when a profitable and at the same time legitimate commerce is established along the line of the African Coast. The hope which, living and dying, Dr. Livingstone cherished above all the credit of his discoveries, must be realized. Christian missions must press into the heart of the Continent, keeping pace, to say the least, with secular enterprise, and thus secular forces and aims will be made to harmonize and co-operate with the great Christian project of African regeneration.

Little probably did Capt. Cook, when he was exploring the hitherto unknown islands of the Pacific, imagine to what results his labors would indirectly and ultimately lead. Africa may be explored by men who scarcely appreciate the lofty aims of Livingstone, but past experience warrants the anticipation that indirectly at least they will be casting up a highway for the Gospel. While therefore we praise the energy and the adventurous spirit that would unveil the mystery of a great continent, we hail these as the co-operative forces which are included in the providential scheme for the redemption of a benighted race. The enterprise of the "New York Herald" and of the "London Telegraph" will be appreciated, as well as the daring and sagacious energy of Mr. Stanley, and not thousands merely, but millions, will wait, anxious to hear what such enterprise and energy can accomplish.—*New York Evangelist.*

CAPTURE OF A SLAVE SHIP.

The *Natal Mercury*, of April 25, gives the following account of the capture of a slaver on the coast of Madagascar, and the arrival of the liberated slaves at Natal:—

“The liberated slaves who arrived in the Royal Mail steamship *Kafir* were taken by Her Majesty’s ship *Daphne*, 5 guns, commander C. E. Foot. The *Daphne* was cruising off Boyama Bay, northwest Coast of Madagascar, on March 13, when, at three in the afternoon, a suspicious dhow was described from the mast-head. Sail was made, and after an hour’s chase it became evident that the native craft was running for the land. No attention was paid to three blank charges from a 68-pounder; the *Daphne* increased her speed, and at 6.15 she ran alongside her prize. She was found to be crowded with slaves, and Lieutenant Henderson, with an armed boat’s crew, took charge. Two hundred and twenty-five slaves, many suffering from dysentery, were starving in the hold, and had to be lifted out and at once served with water. These unfortunate wretches were shipped at the Umpizo river, a few miles south of the town of Mozambique, and were started for Madagascar with only two day’s provisions on board. Light winds and calms prolonged the voyage to eight days, so that the miseries endured are indescribable. Many of the women and children were so emaciated by want and cramped in their limbs as to be unable to stand upright. Every care was taken of the slaves—who are all Makuas from the Coast between Mozambique and Angoxa—on board the *Daphne*, and on the 14th the *Daphne* proceeded to Mozambique to land them in charge of the Union Company’s agent, under an arrangement made some months ago. But the acting agent for the company was indisposed to take any responsibility on his shoulders, and Captain Foot was obliged reluctantly, after filling up water and coal, to sail with all the slaves on board, and pick up his boats left to guard the north west coast of Madagascar before returning to Zanzibar. Misfortunes follow one another, for on the afternoon of the *Daphne*’s departure a cyclone was encountered, the vortex of which was passed through at 8.30 P. M. A quartermaster was swept overboard and drowned, and the sufferings of the unfortunate slaves were, of course, greatly increased by frightful weather and long exposure. Though every care was taken of the sick and feeble, dysentery carried off victims daily, until the 28th, when Zanzibar was reached. The slaves were at once taken in charge by Captain Prideaux, Her Majesty’s Consul-General, who allotted to both the English and French missions as many of the poor children as they were able to receive. Many still remain under the medical charge of Dr. Robb, and

Captain Elton selected those who were in the best health to begin life anew in the colony of Natal. The Makuas are highly prized as domestic slaves at Zanzibar, being considered a hard-working and faithful race. All are happy and contented, and fully understand their future lot, which has been carefully explained in their own language to them."

LIBERIAN COMMERCE.

The interest long taken by this community in the affairs of Liberia attaches some interest to recent remarks of the *New York Commercial* on the trade transacted with that Coast, and general commerce participates in the progress ascribed to this special field. *The Commercial* says that the trade in palm-oil has declined, owing to the introduction of petroleum. The prosperity of the colonists in growing coffee, raising sugar and ginger has made these important items of commerce, and Jesse Sharp makes two hundred casks of sugar annually, and last year shipped more than half of it to this country. The 105 sold in New York brought \$6,101 and netted \$1,072, after paying \$1,356 duty, freight and insurance. The coffee, equal to Mocha, brought \$11,000 gold for half the whole crop; and though the cultivation of ginger commenced but three years ago, \$15,000 worth will be marketed this year, at 11 cents per pound. The Liberians own some fifty vessels, and lately built two in this country for \$11,000 and \$15,000 each, and bought two others. Five cargoes are received annually in New York.

These facts show that there is an entrance for trade there now, and show too the need for improving it. England has steam lines skirting the whole Coast. The rapidly advancing exploration of the interior, of which Schweinfurth's travels gave so flattering an account, intimates that at no remote day the interior will draw more from and sell more to the Coast. This can but assist the Liberians, whose progress as marked in these facts is quite as great as their friends here anticipated. If in twenty years of former hostility they have reached such capacity and attained to such exports as New York alone registers; if they already buy and build vessels here with the produce of their own soil, their development must be more rapid and their business more considerable. They may very well be used to distribute the manufactures of this country, and benefitted by supplying our demand for coffee, indigo, ginger and other tropical products.—*Philadelphia U. S. Gazette.*

OPINION OF A SOUTH CAROLINIAN.

We copy the following letter from the Yorkville (S. C.) *Enquirer*, written by Solomon Hill, a colored man, who went from York County, South Carolina, to Liberia in 1871:

"I have made one crop, and am nearly done planting another, and I know if a person will half work, he can make a good living in Liberia. I raised, last year, rice, potatoes, and cassada, of which I had an abundance for my own use and a quantity for sale. I sold over 100 kroos of sweet potatoes, fifty kroos of cassada and fifty kroos of rice. Potatoes are worth 25 cents per kroo; cassada, 18 cents, and rice, half cleaned, \$1. My corn is now matured. I have sown a large crop of rice. I have made good corn here with no other work than the labor of planting. Of ginger, which is a staple product, I have this year planted fifty pounds. June Moore has planted over 100 pounds, which is sufficient for one acre, and will yield 1,000 pounds of dried ginger, worth in this market ten cents per pound. I have an orchard of 2,000 coffee trees. Sixty of my trees, planted in 1872, are bearing, and are now laden with coffee. June Moore has 1,800 trees, Joe Watson 800, Scott Mason 1,000, and nearly all of our colony are engaged in coffee-raising. Coffee is worth here 18 cents in gold, 20 cents in United States greenbacks, and 22 cents in currency of Liberia. I am better satisfied than I ever was since emancipation, and am worth more than ever before. I have three good frame houses with shingle roofs, and a neat board paling around my lot. The timber in use here bears a strong resemblance to brimstone as to color and grain, and consequently has the appropriate name of brimstone wood. Wild game is plentiful, including the ordinary cow, sea cow, deer, squirrels, &c.

COOMASSIE AND MAGDALA.*

This volume is an account of the two military expeditions sent by the British Government into Africa respectively against the Abyssinians and Magdala, in 1868, and more recently against the Ashantees and Coomassie, both of which Mr. Stanley accompanied, and of the events of which he was an eye-witness. Nor does the author confine himself to detailed descriptions of the movements of the expeditionary

* COOMASSIE AND MAGDALA: The Story of Two British Campaigns in Africa. By Henry M. Stanley, Author of "How I Found Livingstone." With numerous illustrations from drawings by Melton Prior (special artist in Ashantee of the "Illustrated London News") and other artists, and two maps. New York: Harper & Brothers. Pp. 510.

forces, and the difficulties they encountered, the mistakes they committed, and the energy they displayed; but he presents much information of the countries traversed, the tribes of natives encountered, and of many obvious matters pertaining to the climate, scenery, and aboriginal customs and manners.

Coomassie was a town insulated by a swamp. A thick, jungly forest—so dense that the sun seldom pierced the foliage; so sickly that the strongest fell victims to the malaria it cherished—surrounded it to a depth of one hundred and forty miles seaward, many hundred miles east, and as many more west, and one hundred miles north. Through this forest and swamp the British army had to march one hundred and forty miles, leaving numbers behind, sick of fever and dysentery. Five days' hard fighting ended the march, and Coomassie was at the mercy of the conquerors to sack and burn to the ground. When this work was done, the commander of the force was compelled to march the soldiers back again to the sea, to save the remnant from perishing by flood and disease.

Mr. Stanley has but little sympathy of any kind, physical or religious, for the natives of Africa. In showing the difficulties which the Commanding General encountered in constructing a road into the Ashantee country, caused largely by the epidemic desertion of the Fantee laborers, he proposes, with cool inhumanity, that the British Government, instead of sending out traction engines and railways, "should send five hundred sets of slave chains, and bind these runaways into gangs of fifties, controlled by a non-commissioned officer with a long whip." This brutal policy, he thinks, "would settle the transport and labor question;" and when the war should be ended, "the British Government might compensate the people for the *annoyance* of being collared with iron bands, and apologize to them for the extreme measure they were compelled to resort to."

Mr. Stanley furnishes the following account of Liberia:

"We steamed by Liberia's low wooded shores without the chance to observe how the sable Republic flourishes by a personal view of things. * * * Off Cape Palmas I had the pleasure of seeing one of the Liberia 'Honourables,' who introduced himself to me as the Honorable J—— M——. Said he,

'I was born in old V——, sir; a good old State, sir. I was named after J—— M——, sir. You may have heard of him, sir; the Chief Justice, sir. I have been here seventeen years, sir; and we are improving little by little. There is a promising future, sir. Oh, yes, sir; I do not feel discouraged at all, sir; rather have I—have we all—cause to regard the prospects of Liberia as very hopeful, sir. If you were to stop here a week, sir, I should feel honored by your making my poor house your home, sir. Good day, sir. A pleasant voyage to you, sir.' And the pleasant-faced, simple-hearted old gentleman vanished into his canoe, in which he was rowed ashore by a parcel of naked Kru boys.

"This Cape Palmas is said to be the most healthy place on the West Coast of Africa, and looking at its position, exposed to the healthy winds of the Atlantic, it does not want much exercise of reason to be informed of its salubrity. The highest point in the Cape is seventy-five feet above the sea, and five substantial houses occupy the commanding sites—a graceful clump or two of palms adding beauty and life to the little rocky peninsula. The colony have called their town Harper, as a tribute to Mr. R. G. Harper, of Baltimore, who has distinguished himself in the cause of the poor Africans, and have erected a capital lighthouse; but, as the 'Monrovia' struck a reef or rock five hundred fathoms off the extremity of the Cape, the passage on a dark night by this is not without its dangers."

Magdala was a town planted on the top of a mountain, about ten thousand feet above sea-level, amid gigantic mountains piled one upon another, grouped together in immense gatherings, profound abysses lying between, two thousand, three thousand, and even four thousand feet deep—a region of indescribable wildness and grandeur. It was an almost impregnable stronghold, situated four hundred miles from the point of disembarkation; a strange, weird country, full of peaks and mountains, and ruggedness, lay between it and the sea. The scenes which flanked the march bristled with rocks and crags; but they possessed the charm of novelty and picturesqueness, and the country was one of the most healthy on the face of the earth. A battle was fought; Magdala was

taken by assault, then fired, and utterly destroyed. The king committed suicide; the captives were released; and the conquerors returned to the sea, flushed with unequalled success, having suffered the smallest loss that could possibly follow an invasion of a hostile country.

The typography and paper of the book are faultless, and it is enriched with valuable maps and an abundance of spirited illustrations.

DEATH OF WILLIAM C. ALEXANDER, ESQ.

William C. Alexander, Esq., the eldest son of the late Rev. Dr. Archibald Alexander, died suddenly in New York city, on Sunday evening, August 23d. Colonel Alexander was a lawyer by profession, but in the latter years of his life occupied the position of President of the Equitable Life Assurance Company, of New York, to which he gave his time and fine business qualifications, and which, under his administration, has been very successful. He was prominent in the politics of New Jersey, and was at one time a candidate for the office of Governor. He was a fluent, forcible speaker, an eloquent advocate, and a most agreeable, charming companion when in the midst of the circle of his intimate friends. Colonel Alexander ever proved himself a devoted and disinterested friend of the colored race, and at the time of his death was a Vice President of the American Colonization Society.

[FOR THE AFRICAN REPOSITORY.

RAILROADS IN LIBERIA.

I noticed in your July issue an extended article upon a railroad in Liberia. It has been my fortune, for good or ill, to see much of Liberia, and it requires no very matured judgment to form a pretty correct estimate of what are her most pressing wants. There are few places where a little practical common sense and a good deal of physical effort are more likely to produce decided results than in Liberia, and nowhere under the sun will speculative expenditures be less likely to succeed. The matter of a railroad in Liberia was "sprung" by the late President Roye. He ventilated the subject in his inaugural address. I was present at its delivery, and not a Liberian, whose business judgment was worth a farthing, showed any indication that the subject weighed with him. All understood it to have been inserted for its presumed effect upon the outside world, intended to aid him (the President) and his party in the coming effort to secure a foreign loan.

It would be a cause for deep and lasting regret if people should be induced to appropriate funds for a purpose so entirely visionary, at this time, as this railroad project would surely prove to be.

It is not worth while to enter into details here. Take, however, Monrovia, the capital and largest town in Liberia, lying as it does at the mouth of a river with water communication terminating at Millsburg, twenty miles interior, the main river (St. Paul's) flanked on both sides by the largest coffee and sugar farms in Liberia. On all this route there is not to-day paying freight enough yearly, if all combined, to pay for the construction and keeping in repair of a single mile of railroad. Nor has it has ever been found profitable enough to run regularly first-class sailboats for freight, much less to keep afloat a single steam launch. H.

[FOR THE AFRICAN REPOSITORY.]

LIBERIA.

BY AN EXILE OF AFRICA.

Liberia! Liberia! my heart goes out for thee;
 No other where, the son of Ham is really, truly, free;
 No other where his manhood finds its perfect liberty,
 But in that land—that Canaan land beyond the swelling sea.
 To gain that land, that blessed land, I'd storm and tempest brave;
 Then let me go to that far land across the ocean's wave.

My Africa! my Africa! 'the birthright of my race,
 Oh! shall I ever live to see thy bright and sunny face?
 Long years of woe, of darkest woe, have left on thee their trace;
 But years of future blessedness may all of it erase,
 And now a rainbow, bright with hope, even through my tears I see;
 Liberia! that prophetic arch is bending over thee.

Like light-house on that ocean shore, that long benighted shore,
 Liberia, thy bright light shall be its safe guard evermore.
 By thee, thy absent children, heart-weary and foot-sore,
 Shall seek and find their home at last, with its wide open door:
 For body and for soul at last, a place of peace and rest,
 Beneath their fig-tree and their vine where none may them molest.

Dark years of sorrow and of shame, though called upon to know,
 Yet in their night God gave them light, and gladness gave for woe.
 He led them safely, surely, by a way they did not know;
 Then, through their great deliverer, Christ, did them salvation show.
 By their bodies held in bondage their spirits were set free;
 In the Redeemer preached to them, they found true liberty.

So with this light within their souls, now gladly will they go
 To her who, for her exiled ones so long hath wept in woe.
 Yes, Africa! loved Africa! thy children yet will show,
 By rallying to thy rescue, now the duty that they owe,
 Unto their heritage, and home, and unto God who gave,
 To them alone that sun-bright land across the ocean's wave.

Receipts of the American Colonization Society,
DURING THE MONTH OF AUGUST, 1874.

MAINE.

Kennebunk—Henry G. C. Durell, \$30; Capt. Charles Thompson, Mrs. W. B. Sewall, Capt. N. L. Thompson, Joseph Dane, ea. \$5; Mr. and Mrs. Tobias Low, \$4; Mrs. Robert Smith, Daniel Remick, Mrs. J. Perkins, Dr. Morton, C. Littlefield, ea. \$2; Mrs. Judge Bourne, Mrs. N. Bourne, Mrs. A. S. Hill, ea. \$1. \$67 00
Gorham—Moses Fogg, \$30; J. A. Waterman, Col. Fred. Robie, ea. \$5; Miss M. C. Hinckley, M. S. Hinckley, ea. \$2; A. M. Benson, R. G. Harding, ea. \$1; Cash, 50c..... 46 50
Bath—Capt. John Patten, \$20; Mrs. Levi Houghton, E. S. J. Nealley, Capt. James F. Patten, ea. \$5; Rev. Dr. Fiske, \$3; Thomas Simpson, \$2; E. K. Harding, Charles Davenport, Dea. Hildreth, Mrs. H. Hyde, ea. \$1..... 49 00
Portland—Rev. Dr. Shailer, N. Cummings, M. P. Emery, Mrs. St. John Smith, M. N. Butler, Miss Abby A. Steele, ea. \$10; Miss Mary Deering, Mrs. Wm. Moulton, Hon. J. Howard, Dr. Israel Dana, Miss Julia Steele, Hon. G. F. Shepley, J. McLellan, J. S. Ricker, Dr. H. T. Cummings, A. S. Gilkey, ea. \$5; Hon. E. Shipley, \$2; O. Gerrish, \$1..... 113 00

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Hopkinton—Hon. H. Chase, \$5; Mrs. R. Chase, \$1; Col. Cong. Ch., \$7; Col. Baptist Ch., \$7..... 20 00

VERMONT.

Fairfax—Col. Baptist Ch., \$18.75; Col. Meth. E. Ch., \$1.95..... 20 70
Brandon—Mrs. B. A. Goodrich, Dr. E. Ross, Byron Stewart, ea. \$5; W. W. Rannels, A. M. Goss, Dr. O. G. Dyer, Mrs. J. H. Vail, ea. ea. \$1..... 19 00
Bennington—H. E. Bradford, Col. S. H. Brown, S. R. Graves, ea. \$5; Mr. and Mrs. H. Bingham, \$10; F. W. Goodall, Cash, Rev. Mr. Luther, ea. \$1..... 28 00
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Weekham, A. S. Miner, Miss Ellen Hawley, Rev. R. S. Cushman, J. W. Hard, H. K. Fuller, A. E. Graves, W. Fullerton, ea. \$1; Mrs. C. D. Munson, 50c..... 23 50
Rutland—Rockwood Barrett, Wm. Ripley, Mrs. A. W. Seaver, ea. \$5; R. R. Thrall, Dr. Harwood, ea. \$2; Oscar Brown, 50c..... 19 50
Springfield—A. Woolson, \$15; Franklin P. Ball, \$5; Col. Meth. E. Ch., \$6..... 26 00

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Birmingham—G. W. Shelton, Jos. Arnold, E. N. Shelton, ea. \$5; Mrs. Sanford, \$4; E. E. Clark, \$2; W. S. Brown, Capt. May, ea. \$1..... 23 00
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Glendale—Miss Mary Vance..... 10 00

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